

Out of Egypt—A Prophecy

BY ISABEL B. HOLBROOK

In making the review, for the pages of THE MESSENGER, of "The Great Pyramid; Its Divine Message," by Davidson and Aldersmith, we came upon much new matter—and so pertinent to the day, that this article is the result. We might well have entitled it "New Light from the Great Pyramid," but since space does not allow the handling of more than one of the new lines of research, we are confining ourselves to the Messianic prophecy, as told by time measurements in the Great Pyramid passages. Furthermore, in handling that, within the limits of a few pages, we shall have to cut out or curtail so much that our presentation is likely to prove unsatisfactory to general readers. In consequence, if desired, we offer to answer questions which will serve to supplement or further explain the topic-points here presented.

THE external geometrical system of the Pyramid is the general framework for the internal geometrical system of its passages and chambers. In them, ideas are dealt with, and symbolically expressed, without dependence upon any language, but expressed entirely in terms of natural science. The whole passage system is found to contain a basic line of reference which forms an absolute scale of astronomical chronology. Dates that are given by this scale are confirmed by references to astronomical values, and these values agree with those obtained by modern methods and formulæ.

The unit of linear dimension is known as the Pyramid inch. It is a trifle longer than our ordinary inch; it is exactly the five hundred millionth part of the earth's polar diameter. Surveys of the Great Pyramid

next establish the fact that all the external and internal linear dimensions of that structure and its principal areas are simple functions of the geometry of three circles, one 36,524.2+; one 3,652.42+; and one 365.242+ Pyramid inches in circumference respectively. Now we know that 365.242+ are the number of days in a solar year. These two items, therefore, form the basal scientific elements of the Great Pyramid system of geometrical representation.

Put in simple language, one Pyramid inch stands for one solar year of time, and thus linear measurements are convertible into chronological datings. By the use of this correspondence, there has been made a studied synchronization of the ancient records of Egypt, Babylon, and Israel with Pyramid passages. For example, the date obtained for the turning-point from the

descending to the ascending passage in the Pyramid is the very date given by Egyptian, Hebrew, and Babylonian records for the Exodus of Israel. Altogether the time compassed by the Pyramid chronology as so far worked out is a period of over six thousand years (three zodiacal signs), covering from 4699 B.C. to 2045 A.D.

Very much attention has been devoted to checking over the Christian Dispensation, a period symbolically represented in that part of the internal system called the Grand Gallery. The Nativity and the Crucifixion have been identified with certain index points in that passage, and also found specified in Egyptian Messianic texts as connected with these two epochs.

But there is a message in the Great Pyramid meant for the present time and present civilization, and that is our immediate quest.

The Grand Gallery consists of a corridor, about 157 feet long and 20 feet high, built entirely on a slope—floor, walls, and roof. At the upper end its floor-line is terminated abruptly by a block about three feet high, designated by recent Egyptologists as the Great Step. That is, the floor of the level passage continuing beyond the Grand Gallery is higher, by the height of that block, than the floor of the Gallery itself. This point of the Great Step marks a very definite astronomical value, that of an exact annual rate of Precession, and, omitting the mass of mathematical proof, has been fixed in terms of current chronology as January 25, 1844 A.D. No other year within a range of considerably over 30,000 before or after 1844 would be so marked. That dating is confirmed also in other ways.

The passages beyond this point lead horizontally through to the King's Chamber. Some distance from the Great Step the passage becomes very low, a person having to stoop to traverse it; it then opens out into what is called the Antechamber; from it another low passage similar to the first leads to the threshold of the King's chamber.

But it had been seen by Egyptologists that the scale measurement of one Pyramid inch to the solar year, as formerly applied, led nowhere as it were, in their calculations of time, in those passages beyond the Great Step. Some there were who sensed that in a way the rate of evolution, to use a theosophical way of speaking, had been quickened, that somehow there had been an acceleration and they sought for a new scale. Then came the Great World War. Lo! and behold! it was now found that, using one Pyramid inch not for one solar year, but for a twelfth of it, that is, for a month of 30 days, the date for the beginning of the first low passage was August 4, 5, 1914, the first day of Britain's entry into the Great European War, and its termination was November 10, 11, 1918, the actual Armistice. Well may we in wonder marvel! (And a comparison of index dates along that grave-like stone tunnel with events of the War almost forces one to accept the dogma and theory of predestination!)

This Time of Chaos, or Time of Tribulation, would, in full, taking in both low passages, extend from August 4, 5, 1914, to September 15, 16, 1936. But, into this natural period of Chaos there is

inserted an Antechamber whose whole symbolism marks it as an intervention, a "Truce in Chaos," and this Armistice lasts from November 10, 11, 1918, to May 29, 1928.

So here we find ourselves at the present time. We are within the period defined by the Antechamber and its datings. The position and purpose of it are geometrically defined and indicated by the year-circle, on which it is constructed, which, in all ancient Egyptian prophecies as well as in the Pyramid prophecies, refers always to the Messiah. The Antechamber intervention therefore denotes the shortening of the Days of Tribulation due to Divine intervention, the lightening of the world's load due to the help of a Messiah, before the period of final tribulation when the restraint is to be removed.

"What is the purpose of this emphatically defined intervention?" Davidson essays an answer, suggesting "that man having failed in his duties toward his Creator, and having ceased to play the part that had been allotted to him in the scheme of Creation, an opportunity would eventually be afforded to learn of his error and to amend his ways before pressure was brought to bear to force him to fulfil his obligations." August 4, 5, 1914, the Great Tribulation of Chaos began. "Man's artificial fabric of civilization collapsed, and mankind was too stunned by the shock to realize the true significance of the catastrophe. Here, then the Antechamber symbolizes the reason for its insertion." This break, or "Truce in Chaos" is a period of realization, "the final opportunity for man to learn of his error and the futility of his patchwork reconstructions, prior to the final phase of compulsion being resumed. The compulsion here is not symbolized as an act of God, but as a consequence of God permitting man's artificial law—substituted for His Divine Law—to run its complete and natural course in effecting the collapse of civilization; Divine reconstruction being symbolized as forthcoming when the better part of mankind has learned the lesson intended, and has asked, at a time appointed in God's foreknowledge, for His intervention."

Let us repeat that last statement, and put it in italics: *Divine reconstruction being symbolized as forthcoming when the better part of mankind has learned the lesson intended, and has asked, at a time appointed in God's foreknowledge, for His intervention.*

"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. xxiv, 22.

That this Divine intervention is given for the elect's sake is curiously presented to us by the measurements of our scientific Egyptologists in the fact that the natural period of Chaos, by the insertion of the Antechamber, is reduced to 153 months, the number 153 being the number of fishes spoken of in John xxi, 11, as symbolizing Christ's Elect, their trials, and their mission. (No, we are not adding this last named correspondence ourselves; it was forced into the mind of our Egyptologists by their work, and is a matter of their record.) Davidson says: "The indication of the number 153 in relation to the work

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Some Large Plans

[In this editorial the National President outlines the next forward step for the American Theosophical Society in giving Theosophy to the public.]

IT is well to think often of the work we have to do, for only by much thinking and planning can we achieve a satisfactory degree of success. A successful person is one who puts so much thought into his work that most of the difficulties are foreseen and most of the mistakes are avoided.

Our task is easy to state but it requires some large and well worked out plans to "put it across." The task is to make Theosophy known to the American people. There are two general methods: to give it to them through the press and to give it to them from the lecture platform and in the classroom.

The printed page plan has two divisions—books and periodicals. We took up the book part of that plan several years ago and all will agree that we have made a success of it. When we took the book business over at Krotona from Dr. Besant's managers it was overloaded with a stock as lopsided and as unnecessarily expensive as could well be imagined. The business

was losing money like a drunken sailor is said to spend it. Within a year it was moving in the opposite direction and each succeeding year it has broken its previous annual record. At present its sales average over one hundred and fifty dollars a day. That probably means an average of three hundred books and pamphlets leaving Headquarters every working day in the year—a steady stream of theosophical literature flowing to every part of the nation. That part of the plan may be said to now require only intelligent direction, for it can thus go on increasing in volume year by year indefinitely.

The other part of the printed page plan—a periodical—is in the near future. I proposed it three years ago to the annual Convention but suggested that it be delayed until we could launch it with certainty of success. The proposed magazine was to be issued monthly, to be designed exclusively for giving Theosophy to the public, to be free from all organization news or official matter, to be sold on the news stands and by annual subscriptions—a high class magazine ranking in literary quality and artistic merit with the best in the nation.

Of equal importance with propaganda through printing are the public lectures, and class work. There are some who can best get a new idea by reading. There are more who need the stimulation of personal contact and the dynamic influence of lecturer or teacher. By both of these methods—lectures and classes—our work at present is being badly done. It is the weakest point in all our propaganda. Our successful class teachers—those who can hold a class up to its original number—can be counted on one's fingers. Our first rate lecturers—those who hold an audience and increase it—are fewer still; and the few who are qualified to talk to a thousand people spend most of their time talking to a couple of hundred, and often to a far smaller audience. That is an almost inexcusable loss—a convincing lecture given to a hundred when it would have been possible to have a thousand present! It is exceedingly bad business.

It is much easier, however, to point out what is wrong than to remedy it. Nevertheless it *can* be remedied and the title above, "Some Large Plans," includes the

cure for all the failures enumerated. Our training school at the Wheaton Headquarters will remedy some of these weaknesses. It will make a start in the right direction, and immediate improvement should follow. A plan that will enable us to take larger and better halls for those of our lecturers who can hold and win an audience, and for advertising on a corresponding scale, will cure the evil of wasted energies on that count; and such an arrangement is also included.

Does it sound too optimistic? There were some who had no faith in a theosophical book publishing business and said it could never be much larger than it always had been. A sufficient reply is to look at its achievements. There were many who thought that a quarter-million-dollar national Headquarters was a wild dream; but observe that we will soon move into it. The rest of the program is no more difficult than that which has been accomplished. We can do it and we *will* do it!

Does this mean that our members will be perpetually drummed for money? Not at all. It can all be managed comfortably and with no unreasonable strain on anybody. It is merely a matter of careful financing, of taking advantage of all favorable circumstances and of utilizing some of our energies that are now running to waste. The time is not propitious for new money ventures. For some time we shall be paying off our building fund pledges. There are also various other things looking for financial support; and while there are a few members who can respond to all the calls made, the bank account of the average member is down close to zero. Therefore, if "Some Large Plans" depended on large contributions from our members this would not be the right time to bring them forward; but they do not. Giving cash is not the only way to help, nor even the most important way. With a choice, I would rather have the *enthusiastic cooperation of a couple of thousand members* in helping to make a plan effective than to have the cash that the entire membership would give toward establishing a theosophical magazine for the public.

This, then, is the first part of the plan to finance our new enterprises: to organize

and utilize *our purchasing power*. A small illustration of what is meant can be seen in the purchase of non-theosophical books through the Theosophical Press. THE MESSENGER for March stated that the profit on that item for one month was \$57.55; yet probably not ten per cent of our members think to buy their dictionaries, encyclopedias, bibles, novels or school books through the Theosophical Press, although it costs exactly the same as buying at a store or elsewhere. But that plan, which has already earned many hundreds of dollars for the Society, will now be properly organized and extended to other things than books. Headquarters will attend to all that, and will announce in due time the other articles besides books that will be delivered by mail or express in your home at exactly the same price as if bought elsewhere. What I ask all who will help to make the above described enterprises the same kind of success that the Theosophical Press has proved itself to be, is to wholeheartedly cooperate in the purchasing power plan as it will be developed month by month in THE MESSENGER.

The second part of the plan will be presented when the time is ripe for it, but this much may be said in advance—that it relates to the local Lodges and will give them a physical environment of the same utility, beauty and dignity, that the Society will have in the new Wheaton Headquarters. But too much at once is not well. For a while we shall have our hands very full in getting established at Wheaton, in assembling slowly and carefully the larger Headquarters staff necessary for the added enterprises, and thoroughly organizing the members throughout the country to play effectively their parts in the plan to bring the American Theosophical Society up to its utmost degree of usefulness on the physical plane.

Headquarters Changes

RECENTLY there have been some rapid changes at Headquarters. Mrs. Maude N. Couch, Secretary-Treasurer, having completed her work of thoroughly organizing that office, carried out her original intention of moving on to other theosophical work. She had not accepted the position

as a permanent one. Miss Eurith Goold, whose exacting duties as Assistant Manager of the Theosophical Press, and actual head of the book department, found three years of nerve strain in a large city all she could endure and resigned to go to California where she has a responsible position in the Star organization. She will now live in the balmy climate of Hollywood. Two more faithful and efficient workers never came to Headquarters. They are lost with regret but not with dismay, for others equally able are coming forward. Our waiting list is an interesting one and on it are the names of some of the most capable men and women in the Society.

Comes to Chicago

ONE recent addition to the Headquarters staff is well known to most of our members — Dr. Ernest Stone, late of the Star office, Hollywood. Dr. Stone's ability and energy attracted my attention several years ago and for more than two years I have had his promise to join our Headquarters force when the opportunity offered. It came suddenly with double resignations and he was soon on his way to Chicago.

New Secretary-Treasurer

PARAPHRASING a famous sentence one might write, "The queen has resigned—long live the queen!" The National Board of Directors has agreed upon a successor to Mrs. Maude N. Couch. The new Secretary-Treasurer is Mrs. H. Kay Campbell. As secretary to the National President for three years she has become well known to a large number of our members and the signature "H. Kay Campbell" is very familiar to correspondents with Headquarters.

Mrs. Campbell is taking over the management of the Theosophical Press as well as the office of Secretary-Treasurer. The Theosophical Press vacancy is a more difficult position to fill than the other. It is work in which there is opportunity to introduce original and profitable ideas and also in which errors of judgment can cause heavy losses. Mrs. Campbell has, fortunately, had much practical experience in actual business management, both in her

own successful business and in management for others. An idea of how those who best know her estimate her judgment and abilities may be gained from the fact that the Business Woman's Club of her home city repeatedly and unanimously chose her as its president. Since she abandoned the commercial world to come to Headquarters three years ago, Mrs. Campbell has become familiar with the executive work here in all its phases.

Mrs. Hunt's Gift

ONE of the finest bits of philanthropy within the American Theosophical Society that has come to notice is the gift of Mrs. Laura S. Hunt, of Los Angeles, of a Headquarters building to our Spokane Lodge. The property is about eight blocks from the business center of the city, in an excellent neighborhood and is a fairly new residence building on a lot with sixty feet frontage on South Adams street. Shade is furnished by maple, pine, cherry, Japanese plum and silver birch trees. Two car lines furnish transportation. The gift included the remodeling which united two of the rooms into a small hall; and thus the Lodge finds itself with a profit earning property and not a cent of indebtedness.

Swindlers

THEOSOPHISTS seem to be easy game for swindlers and notwithstanding the repeated warnings given, our members are being constantly victimized. A member writes from an eastern state that she "loaned" thirty-five dollars to a man who said he was an ex-convict and greatly needed some money. He did not return to repay the money as the kindly member expected and as the reader would not expect! He very probably was an ex-convict, and a pretty shrewd one, who carefully calculated that his frankness would be mistaken for honesty.

From the Pacific coast comes the report of a new swindling game. A man dressed as a chauffeur comes into the Lodge with a list of a few books which he "wishes to purchase for the lady who employs him." He presents in payment a check considerably larger than the purchase price but

not large enough to excite suspicion. He receives the difference of a few dollars and departs. The check is worthless. Such petty thieves are at work all over the country with various kinds of swindles. A simple request for a membership card, or a telephone call, would expose most of them and save money earned by hard work. Sometimes such scoundrels get ugly and make considerable trouble. One of them entered the Headquarters offices after the men had all left the building for the day, and gave one of the girls a most uncomfortable ten minutes by trying to bully her into "lending" him money.

Community Life

SINCE modifying our plans at Wheaton from merely a Headquarters building and a training school to something more in accord with the hint on community life given by one of the Supermen, as mentioned in *THE MESSENGER* for February, two or three of our members have looked significantly at me and asked if I have forgotten the fate of Krotona. I do not, however, think the analogy holds. Only workers, in the main, will be coming to Wheaton. The exceptions will be students staying temporarily on account of the training school and library. Those not working will be studying—that is to say, they will be in training for the work. The trouble at Krotona was idleness—too many people with nothing to do but call upon each other and gossip about trivial things. Wheaton will be one of the busiest spots on earth. The men, women and children who come there will come for some specific purpose, or to take some job, and stay so long as they do it well *and live the theosophical life*.

Just Rubbish

PERIODICALLY some self-appointed agent of the powers that be, comes forward with engaging modesty to save the world while you wait. From various parts of the country have recently come form letters and other documents that have been sent to our members, setting forth the attractions of the latest effort to supply something to take the place of the Theosophical Society.

The new venture calls itself the Aquarian Foundation and its printed matter is being circulated by a Mrs. Helen M. Bary. Enclosed is "a message from the Masters of the Wisdom" accompanied by a mimeographed letter. Evidently the signature of "Brother XII" is supposed to give it a proper air of occultism, for it has no other. Almost any schoolboy could have written both the message and the letter.

Apparently a series of mimeographed letters are being sent out and No. 4 is said to have been written "by the Master." Perhaps that will justify using space enough to give the gist of it.

It is dated "Month of Capricorn" and we are first assured that not even the smallest things "happen by chance," not even "Letter No. 4." This particular "master" has a strong astrological impediment in his speech. He says that 4 really has many correspondences and that one is "finality." In this case it brings us to the close of a definite period in the Fifth Sub-Race, he says. He does not disclose what particular definite period it is, however. In the second paragraph, "the Master" releases the information that one of the correspondences of the number four is that "astrologically the Fourth House is the House of Conception." Paragraph three conveys the news that "a new heaven" is now at work on the race. The gist of paragraph four is what you have read scores of times in theosophical literature—"that the birth of the Christ is the symbol of the birth of the Christos in the heart of every individual." The fifth paragraph assures us that this event has nothing to do with creeds. But the crowning glory of this "letter from the Master" comes in the sixth and final paragraph. Most of us have thought that the "Three Truths" had long ago been known to all students of the occult, but we were mistaken! "The Master" is only now disclosing them along with the other startling information above mentioned. The announcement reads thus: "In giving to the world at this time the Three Truths, we have put into the hands of every earnest man and woman that which shall help him to grow into an actual recognition of the higher life of the spirit." Other marvelous disclosures are to come along soon; and if you make a careful inventory of the wis-

dom released in the foregoing digest, you can estimate the occult value of the next instalment.

"Brother XII" also gives some enlightening sentences in "General Letter No. 1" under date of "the month of Libra" in which he tells us that the Theosophical Society has "fallen spiritually upon evil days," and that "it has departed from the spirit of its founders," and "that its self-appointed leaders are without the sanction and authority they claim." If any farther earmark of identification were needed, it can be found in the familiar phrase "toward the close of the present century a greater Mess-

enger will come," etc. But what need for that when "Brother XII" and "the Master" are already here?

One of the correspondents who have sent in these documents would like to know what we think of them. Just rubbish—a very low grade of rubbish at that. Don't worry about any of our members being attracted to the "Aquarian Foundation." If anybody really has the type of mentality that can't escape the allurements of this new "Master" he could not have signed his name to a T. S. application, and we have none who can only make their mark!

L. W. R.

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of preparation before His Second Coming occurs frequently in the Great Pyramid; that there are the dated circumstances relating to His Coming; and there is a Message to men—whether they believe it or not in the first instance—to adapt themselves spiritually to the circumstances of His Coming when the fact of the Message becomes to them a matter of certainty.

In this portion of the Pyramid—where we now stand—the structure changes its material to granite. The point where the limestone floor ends and the granite begins corresponds to the date of December 12, 1919. It is interesting and significant that, on December 12, 1919, was held at Downing St., the first conference of Powers (Great Britain, United States, France, and Italy) to consider the post-war crisis in its wider international sense. That conference was defined by *The Times*, as the first sign of "Realities forming the basis of consideration." It has also been noted that that date marked the third anniversary of the deliverance of Jerusalem, which event plays so large in Hebrew prophecy.

The Antechamber and the King's Chamber form a granite house by themselves within the most secluded part of the Pyramid, the first, the Place of Preparation, where the Messiah gathers into His net those working for the redemption of mankind, and the second, the place and time for the wondrous "Consummation." In each of these two chambers is one, and only one, object.

In the Antechamber is the Granite Leaf, a *masonic veil which no one can pass without bowing the head*. The Egyptian *Book of the Dead* defines the Antechamber as the Chamber of the Triple Veil, and in a form of imagery identical with that belonging to the Hebrew Scriptures, defines the chamber as symbolizing the period of the unveiling of God's purpose in relation to the destiny of mankind. The following descriptive quotation is appropriate here: "Entering the Antechamber, and stooping to pass in an enforced

attitude of obeisance below the Granite Leaf, the adept of the Egyptian texts, but now become a Master, would find himself standing between the wall-grooves of the first Veil or Screen. Before him he would see, in all, three such successive pairs of wall-grooves—three in the East wainscot, and three opposite grooves in the West wainscot—symbolizing the positions of the three successive Veils or Screens. The last Veil or Screen he would see ending at the Doorway of the second Low Passage, and by its removal, would see revealed that Doorway to the Innermost Chamber. Passing through the three successive Veils or Screens, the Master—of the Egyptian texts—would then traverse in an enforced stooping attitude the Passage symbolizing the Final Humiliation. . . . a second period of burden and tribulation, not necessary beginning with war." (Davidson.)

In the King's Chamber is a sarcophagus, not closed but open—a Tomb not of the dead but of the risen. It is the place of the Grand Orient, the "Gate of the Pure Spirits" which they alone can enter who have been cleansed in the Waters of Life, and through union with the Divine One risen from the Tomb, have achieved the Path of Illumination.

In the building of the King's Chamber there is a place to be found—and thus a time recorded—which, both actually and symbolically, stands for "the restitution of all things" through the Christ Influence. It is a constructional point without which there could not rise those ascending spaces above the King's Chamber constituting the innermost, the loftiest, the most secret, and most unknown of all the Hidden Places in the Pyramid, now could the whole be crowned by the gigantic triangle masonically expressing the Perfection of a Divine Trinity.

To tell you of that climax-point, would be to write another article, the story of what the latest Egyptologists are calling "The Displacement Factor in Great Pyramid Construction." It is another

new light which has been found—an actual measurement which is proved by various applications to furnish a mathematical constant of a law of relativity. It forms the basis of a symbolism of spiritual uplift commencing with the date of the Crucifixion and shows that Christ, by His Displacement, gives the purchase price of mankind's redemption and will effect, at the appointed time, the promised "restitution of all things" indicated by the Pyramid's expression of Divine Law.

A closing paragraph, presenting in general, the conclusions of the authors whose work we have been studying as to prophecy itself, and its interpretation: It is plain that the object of prophecy is not to disclose to man the events of history in a manner to be understood in detail of time,

place, and circumstance, before these events do happen, but to forewarn and to give a general indication of guidance when the events begin to happen; and, when the events have actually occurred, to show that they did happen as they were predicted to happen from the foreknowledge of God. We are told to "watch," to study the predictive indications; it implies that we must not jump to conclusions concerning predictive data, that, whilst precisely correct, are utterly beyond our comprehension until they are completely demonstrated by their fulfilment. Therefore, divinely revealed prophecy is an enigma until history provides the exposition by its fulfilment. Such is the purpose of prophecy.

Quarterly Letter from the Vice President

I have to report an extremely successful Convention at Benares, though the President was unable to be present. Only once before has a President of the T. S. been absent, and that was in 1889 when Colonel Olcott could not return to India in time. Then no Convention was held at all. This year, however, the Convention was larger than any ever held before in Benares. The property of the Indian National Society at Benares is small compared to Adyar; but during each Convention the Trustees of the Central Hindu College let us have the use of their boarding houses, and so the large number of delegates find accommodations. The cold at Benares brings a complication which we do not have at Adyar.

The four Convention lectures had the general title, "The Theosophist's Attitude." This title was elaborated in four lectures as follows: 1. By Bishop Leadbeater on "The Theosophist's Attitude to the Problem of Death and the Unseen"; 2. By Bishop Arundale on "The Theosophist's Attitude to Nationalism and Internationalism"; 3. By Mr. Yadunandan Prasad on "The Theosophist's Attitude to Science and Its Message"; and 4. by myself on "The Theosophist's Attitude to Art and the Arts." We have never had such large audiences at Benares. There was a record attendance of members for a Benares Convention, there being eight hundred members registered. We had once again our loud speakers, which not only made the large audience hear clearly, but also relieved every kind of strain from the speaker. Bishop Leadbeater, though he is eighty years old, delivered a full hour's lecture, and also took a "Question and Answer" meeting. In addition to these, he took various private meetings and celebrated in the *shamiana* erected for the Liberal Catholic Church. The Hindu members had daily morning worship at 7 a.m. in the temple of the Bharata Samaj, which is being built under the direction of Mr. Krishnamurti.

Every morning at eight o'clock the prayers of the great religions were repeated in the lecture *shamiana* by representatives of the great Faiths.

As is now customary, after all these prayers, all the members present repeated in unison the five lines written by the President.

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in Oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

Bishop Arundale, in addition to his Convention lecture, delivered a second public lecture on the theosophical topic, "The Gospel of Light."

The number of subsidiary activities is becoming steadily so large that it is difficult to bring them all within the few days during which a Convention can be held. Mrs. Rukmini Arundale presided at several meetings of the Young Theosophists. The twenty-eighth of December was given over to meetings of the Star, both public and private. Mr. Yadunandan Prasad showed the film of the Ommen Congress, 1926, which he had brought from Ommen. One evening the students of the Women's College and School staged a dramatized version of Mr. Krishnamurti's little book, *The Path*. As Mr. Krishnamurti's book is a prose description of the various stages on the Path, but not a drama, it was interesting to see how the girls of the college had exercised their dramatic skill in staging scenes depicting the Path. Six little children appeared as minerals representing the mineral stage of the evolving life.

An unusual event was a half-hour's community singing at Convention. Only this one-half hour was given to the singing, as the Convention was so crowded and community singing was organized after Convention had begun. The two songs sung were: Tagore's National song, *Janaganamana*, and the English Christmas carol, *Good King Wenceslas*. The large audience thoroughly enjoyed the singing, and there is little doubt, if community singing is developed, it will have a marked effect in welding people together into a keener realization of what brotherhood means among men.

I had myself nothing to do with the organization of Convention at Benares, and so take very great pleasure in bearing testimony to the remarkable organization of our workers at Benares in handling the problem of housing for a week eight hundred members. They had their anxious moments, as when the municipal water supply threatened to give out one day. Such untoward happenings often threaten to mar the smooth running of conventions in India. But the convention staff saw to every detail, and the members were completely unaware of any difficulty. The Indian General Secretary, Pandit Iqbal Narain Gurtu, M. L. C., and the Assistant General Secretary, Mrs. Padmabai Sanjiva Rao, principal of the Theosophical Women's College, assisted by others whom I should like to name but do not for want of space, must be congratulated on their very successful organization. One very pleasing sight was the large number of young people about, especially the number of girls who were acting as volunteers.

I rejoice greatly that Theosophists are proving themselves excellent organizers. Adyar, Benares

and Ommen have shown that we can organize for thousands, and that we can handle matters as efficiently as any other group of people. The world thinks of us as mainly religious enthusiasts but not as organizers. When called upon, we are good organizers also. So when the day of world reconstruction comes, and the call goes forth for sensible businesslike reconstructors, I rejoice to contemplate our theosophical band as among the foremost, expert both in dreaming and doing.

I leave in the beginning of March for Europe, and as at present planned, shall be at Palermo presiding over the Italian Federation at Easter. My address in Europe will be 10 Buckingham Street, Westminster, London, S. W. 1.

Today, Bishop Leadbeater and Bishop Arundale with Mrs. Arundale return to Australia. All those who were present at Convention were most grateful for the assistance they gave in making one of the most successful Conventions ever held in India

C. JINARAJADASA

Adyar, January 27, 1927.

The Gardner Tour

The following extracts from letters show the success with which the Gardner lectures are meeting in various parts of the country:

"Mr. Gardner's lectures were fine. They were a great success."—Mrs. Pelton, of Cleveland Lodge.

"Mr. Gardner's lectures were very well attended and very much appreciated by all who heard him."—Capt. Sellon, Service Lodge, New York.

"The audience was very attentive and greatly pleased with Mr. Gardner's lecture. Those of us who met him personally were delighted with his wholesome naturalness." Mrs. Bollenbacher, Columbus (Ohio) Lodge.

"I forgot to mention that we had an interested audience of about two hundred people for each of Mr. Gardner's lectures, which is large for Baltimore."—Mr. Carbo, Maryland Lodge.

"I thought him wonderful. I was sorry he could not give us a talk to members, for I am sure it would have been profitable. Thank

you very much for insisting on our taking Mr. Gardner."—President Pittsburgh Lodge.

"We had a good crowd for Mr. Gardner's lectures. We are gratified with the results of the publicity. The lectures exceeded my expectations. Sorry Mr. Gardner was with us such a short time."—A. F. Cook, Richmond (Va.) Lodge.

"The enclosed newspaper reports of Mr. Gardner's lecture are very good. In fact we consider them the best we have ever had from any Atlanta paper."—Wm. S. Gibson, Secretary, Atlanta (Ga.) Lodge.

The press always seizes with avidity any opportunity to exploit the unusual and the fairies furnish a good subject. A Richmond daily had Mr. Gardner and the fairies on its photogravure section of its Sunday edition. A Baltimore daily gave him an illustrated half page on a week day and the Associated Press appears to have sent out half a column or more throughout the country from New York. Undoubtedly there has been much other publicity that has not come to the attention of Headquarters.

Books Sent to Headquarters Library

From A. W. Pattiollos, Dallas, Texas, *Cosmology of the Rig Veda*, by Wallis, *The Essenes; Theogony of Hindus*, by Bjornetegerna.

F. L. Reed, Austin, Texas, *Select Works of Plotinus* by T. Taylor.

D. F. D. Jenkins, Chicago, *Orpheus*, and *Appollonius of Tyana*, by G. R. S. Mead.

Miss Mary Lisman, Buffalo, N. Y., *Plotinus*, by G. R. S. Mead.

Mrs. Emily English, Scott's Valley, California, *Appollonius of Tyana*, by G. R. S. Mead.

Co-Masonry

Lodge St. Germain No. 515 is planning to do Masonic work again this year for the convenience of Theosophists who are in Chicago for the Convention. If you are contemplating joining the Co-Masonic Order, please communicate as soon as possible with MISS ILA FAIN, 725 Kimball Building, Chicago, Illinois.

Our emblem stationery is of heavy bond, very simple but elegant, "the stationary of a gentleman."

PURCHASING SERVICE BUREAU

"Organizing the Purchasing Power of the American Membership"

DR. ERNEST STONE, Manager

With the help of the members of the American Theosophical Society we propose to organize and operate a Purchasing Service Bureau designed to help our members in making purchases through the various connections which we now have, and which we shall establish, thereby serving the members and also earning a profit for the Society. We cannot, of course, create a mail-order house over night which shall supply all the necessities of life to the members but we can start in a small way at once.

Theosophists spend, in the aggregate, a very large sum of money monthly and a portion of the profits which now go elsewhere might just as well go into our own treasury. With a large number of commodities we can act as agent, helping and advising our members in their purchases, and through our business connections make a legitimate profit with no increase in the price of an article to a purchaser.

When a member contemplates a purchase let him ask whether or not that purchase can be made through this Bureau—a book, a pencil supply, a steamship ticket—no matter what you desire—arrangements for the purchase can be made through the Purchasing Service Bureau.

The fact is that we have already done good brokerage business in non-theosophical books. The order is received, relayed to the publisher, and a profit is placed to our credit with no expense to the purchaser. What has been done with non-theosophical books can be done with many commodities.

Write for information addressing

PURCHASING SERVICE BUREAU

826 Oakdale Avenue - Chicago

Adyar Day Returns

Considering the many other demands upon theosophical pocketbooks this year, Adyar Day returns have been very good. To date of March 10, the total receipts were \$7,145.58. Of this \$3,639.22 was contributed by members directly and \$3,506.36 through the 108 Lodges whose reports have already come in. Several contributions have been received from non-members. Many Lodges are reporting splendid Adyar Day programs.

That the sum received has in many cases meant much sacrifice is indicated by the letters accompanying the donations. An aged member subscribed a dollar out of an annual income of \$350. A military member sent in an endorsed government check for over \$100. Another member sent us \$200 and then in a few weeks sent us \$200 more. One of our Lodges, in addition to its regular collection, sent a check for \$1,000, contributed by one of its members. The following letter from a former Colorado miner shows the spirit of most contributors characteristically: "Dear Stoney and Everybody Else:

Last year I gave \$5, so I have doubled it this time. I intend to do it again, so next

year it will be \$20, and the following \$40. Sooner or later, it will have to be all—myself included."

Messages of love and gratitude for our revered President, Dr. Annie Besant, come in with all letters.

With the view of exchanging ideas and effecting a closer contact with the work of our brothers, the U. S. Adyar Committee communicated with all the Foreign Sections, informing them of our activities.

Since we have not yet attained the goal for 1927, it is hoped that those who have not already contributed to the Fund will do so; or perhaps some will change their minds, like the man who sent in the extra \$200! Belated contributions will always be gladly received.

U. S. Adyar Committee

In February the net profit from other publications which members ordered through the Theosophical Press amounted to \$35.05. That's a neat little sum to produce with no effort except the organization of some of our buying power.

News Items

Dr. Besant in Chicago

Members meeting Sunday night, April 24.

Replying to a telegram requesting a general members meeting, Dr. Besant wired Headquarters that she will arrive in Chicago Sunday morning, April 24, leave on April 25, and that she agrees to a members meeting Sunday night. It will be held at 7:00 p. m. in Recital Hall, Fine Arts Building, 410 South Michigan Avenue.

Mr. Gardner's lecture on "The Coming of the Fairies" will be given at 3:00 p. m. in the same place.

John Underhill Zweers, son of Mr. and Mrs. J. B. Zweers of Akbar Lodge, chose February 17 as the time of his arrival on the physical plane. This should augur well for his future theosophical career.

Federations and other groups of Theosophists who desire to have "get together" dinners or luncheons during the Convention in Chicago, August 27-31 inclusive should make arrangements as early as possible, as the Stevens Hotel management wishes to make proper reservations of rooms, etc. For information write to Headquarters, addressing H. Kay Campbell.

The Literary Digest of February 5 contained a picture of some of the dolls American children sent as "Messengers of Good Will" to the children of Japan to take part in the famous Japanese Festival of Dolls on March 3. One thousand of these dolls were displayed at the Plaza Hotel in New York before shipment. "Each doll carries her tiny passport, giving her name and the name of the child or the group that has dressed her and prepared her for her journey, and also a 'Message of Good Will' written by the children themselves. Most of the dolls will be given to the care of individual families and children in Japan."

The Link, the official bulletin of the New York Metropolitan District Federation, states that the attendance for the first six Federation lectures at 50 East 41st street, New York City, has averaged between three hundred and four hundred and that at two lectures it exceeded this number.

The management of the reincarnation play, "The Ladder," distributed fifty thousand of the Federation's advertising leaflets on reincarnation in their program and Captain Jones, who advertises in the theatre programs, is receiving many inquiries daily.

A chapter of the Theosophical World University Association is being formed within the Federation which will conduct all classes outside of the regular Lodge classes.

Professor A. B. Williamson of New York University has offered to instruct the public speaking class Monday evenings.

Mrs. Estella G. Crotty, of Los Angeles writes from Adyar that she will be returning to the United States and very probably early in the autumn. She states that she will arrive in Boston or New York and make engagements with such Lodges as may want her on her way to Los Angeles via Eastern and Southern states.

The National President has arranged to limit his public lectures to four days a week from April 1 to May 11 (the end of the season), so that three days a week can be spent at the new Wheaton building, which is now well under way in construction, and in order that he may be "on the job" continuously thereafter until the middle of September.

In *New India* we recently came across the following letter sent to Dr. Besant by the Managing Director of the Philadelphia Forum after her lecture on India given in Philadelphia last autumn:

"On behalf of the members and Board of Governors of The Philadelphia Forum permit me to thank you for your splendid address on 'India' last Sunday evening in the Academy of Music. All of those with whom I have talked were delighted with what you said and with the way you said it. They were amazed that anyone of your age should speak so brilliantly. I know that you will pardon my reference to your age, for you are one woman who is not sensitive about it."

Mr. Kunz's Tour

Mr. Fritz Kunz in April visits Casper (Wyoming), Denver, Oklahoma City, Tulsa, Memphis (Tennessee), Greenwood (Mississippi), Birmingham, Nashville, Pudukah, St. Louis, and Illinois towns. In early May he is in Michigan. He will be in the field, season permitting, until the end of June.

Mr. Sidney Field has not accompanied Mr. Kunz on this tour, but although unaccompanied Mr. Kunz is doing what work he can for Young Theosophists.

In September Mr. Kunz will be in Northern California, probably. In the winter he plans to revisit such Southern cities as may invite him. In the spring of 1928 he plans to be in Wisconsin, Minnesota and the northwest.

New Territory and Advertising Fund

This very important fund needs reviving. No contributions have been received for it for several months. Will you help?

H. Kay Campbell\$10.00
L. W. Rogers 10.00

Here is an idea: Order a box of each style of our emblem stationery and sell it at the Lodge in lots of 50. That would supply you and three others. We pay the postage if check comes with the order.

BUILDING FUND BULLETIN

No. 14

ISSUED OCCASIONALLY

No. 14

The purpose of this little publication is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to erect a National Headquarters Building.

THE GROVE

Spring once more! Our grove is beginning its third season. As some of the trees had four inch trunk diameters they must have been several years old when transplanted. This year should show fine growth. A pipe will now deliver in the grove all the water needed between rains for perfect growing conditions throughout the summer and you might as well search for gold dollars as for weeds in the perfectly tilled soil.

Two of our members have written, that, after their remains are cremated, they desire to have their ashes scattered under the trees they have purchased and have had planted on the Headquarters grounds. To have the physical atoms one has used during life here strewn under the quiet trees in a tranquil spot where Theosophy reigns supreme is certainly a more romantic thing than to be boxed up in a coffin and put deep into the ground to slowly decay into rattling bones and a grinning skull; but it should be a tree of considerable proportions that is used for such purpose.

The donations of trees for Headquarters grounds has helped enormously to beautify the place; but one of the difficulties is so many small ones. There should be some plan by which many small donations can be merged into a large tree. A few large ones are much needed for the great stretch of lawn. A really fine specimen tree of large size costs about \$250, delivered and set in the soil of its new home.

Checks should be made out to the American Theosophical Society and when possible a small amount to cover exchange should be included.

MUCH WITH LITTLE

One of our members who is seventy years old and has a salary of only \$15 a week made a pledge of \$100 to the Building Fund when it was started. He has no resources outside his salary but manages to pay in about 60 cents a week which will cancel his pledge before the period of forty months is quite passed. That's a fine example of doing all one can. There are few who have not at least as good or better salaries; yet if five hundred members would only do that much, their combined gifts would aggregate \$50,000! You may remember that we are now in the last \$50,000 needed to completely finance the Headquarters building, grounds and equipment.

Easily Fooled

Perhaps when you read on the editorial page of our new plans it will at first thought seem that the proposals are out of balance—that such extensive activities could not possibly be financed with such a little thing as organizing and utilizing our collective purchasing power—that the few things to which it would be practicable to apply it by mail and express, would be trivial in comparison with the projects to be undertaken. But don't despise the realm of small things, or your conclusions will be of little value. The five-and-ten-cent store idea made a multi-millionaire of its originator, and the cheapest little motor car on the market made its promoter the richest man in the world.

Talking about the Building Fund, what's money good for anyhow after you are dead?

DEVOTION

The great cathedrals of Europe were built in an age of remarkable devotion and consecration to the work to be done. Each stone was finished by hands that cooperated with devoted hearts. That's why the old cathedrals are such marvelous monuments of art and have such an impressive influence on humanity. The same element of devotion is in many of the donations being made to our Headquarters Building Fund. Here is an example:

"I have no money myself now—(I have five children and we live on a small salary of my husband) but in April I will send \$5 and expect to send \$5 a year thereafter for as long as money is required for the Headquarters. I may be able to send more than \$5 and if I can I will."

It would need an occult mathematician to determine whether \$5 given under such circumstances is not worth as much or more than \$100 found by the roadside.

Metropolitan

Among the many good points about the Wheaton location is its metropolitan advantages. So far as business is concerned, it is Chicago—that is, one can have his business in Chicago and reside in Wheaton. Hundreds of people do that. It is one of the many suburban places whose residents are composed largely of Chicago business men and women who go to their various occupations on the morning trains and return in the afternoon when the business day is over. It requires less time than to go from one's house in some parts of Chicago by street car to one's office.

PAGE TWO

BUILDING FUND BULLETIN

BUILDING FUND BULLETINISSUED OCCASIONALLY
BYThe AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

THE INDICATOR

Note: If the Lodge percentage should decrease it would be because new members have come in while there has been no increase in the number of pledges made.

LODGE	Per Cent
Shri Krishna of Norfolk.....	90
Service, Reno	85
Canton	84
Ann Arbor	83
Atlanta	83
Columbus	82
Big Rapids	78
Harmony, Columbus	70
Selene	70
Lightbringer, Washington ..	70
Rockford	68
Butte	67
Honolulu	64
Hermes, Kansas City	63
Tulsa	62
St. Paul	61
Saginaw	60
Jacksonville	60
Arjuna	60
Mt. Vernon, N. Y.	60
Grand Rapids	60
Harmony, Toledo	59
Fresno	58
Youngstown	57
Port Huron	57
El Paso	56
Santa Rosa	56
Omaha	56
Universal Brotherhood	55
Syracuse	55
Pacific, San Francisco	55
Besant, Nashville	54
Gulfport	54
Memphis	54
Yggdrasil, Minneapolis	53
Newark	53
Colorado, Denver	52
Oklahoma	51
Montclair	51
San Antonio	51
Truthseekers, Baton Rouge ..	50
Portland	50
Medford	50
Bremerton	50
Buffalo	50
Wilmington	50
Houston	50
Dayton	50
Chicago	49
Indianapolis	46
Holyoke	46
Berkeley	45
Schenectady	45
Maryland, Baltimore	44
Fargo	43
Bozeman	43
Cleveland	42
Besant, Cleveland	42
Palo Alto	41
Spokane	41
Lansing	41
St. Louis	41
Hollywood, Freeport	40
La Grange	40
Oshkosh	40

LODGE**Per Cent**

Akron	40
Milwaukee	39
Sampo	38
Alhambra	38
Surya Youth, Chicago	38
Genesee, Rochester, N. Y.	38
San Bernardino	37
Billings	37
Worcester	36
Mobile	36
Duluth	36
Detroit	36
New York	36
Glendale	35
Oak Park	35
Decatur	35
Crookston	35
Albany	34
St. Petersburg	33
Paducah	33
Fairhope	33
South Shore	33
Delta	33
Pomona	33
Ames	33
Cedar Rapids	32
Brooklyn	32
Besant, Hollywood	32
Glendive	32
San Pedro	31
Seattle	31
Annie Besant, Boston	31
Lynwood	31
Dallas	30
Norfolk	30
Evansville	30
Sheridan	30
Kansas City	30
Des Moines	29
Besant, Seattle	29
Birmingham	29
Baker	28
Englewood	28
Paterson	27
Columbia	27
Los Angeles	27
Salt Lake	27
Boulder	27
Davenport	26
Richmond	26
Aberdeen	25
Fort Worth	25
Grand Forks	25
Warren	25
Minneapolis	25
Louisville	25

Plenty of Work

There is an immense amount of work to be done at Wheaton before we can move out from Chicago, and one tired lecturer is looking forward to a summer of physical activity in the open air, very much as, when a schoolboy, he looked forward to "long vacation"—to three months in the open fields. There will be much at Wheaton to satisfy the pioneer spirit—and Theosophists are pioneers—the spirit that finds keen enjoyment in building, changing and improving, in turning raw fields into blooming gardens, shading trees and cool, green lawns. Several acres are to be brought from

long-neglected farm lands, covered with troublesome "quack" grass, to a high state of productiveness, grounds laid out, walks constructed, an up-to-date printery built and a very large amount of permanent planting done. The only living things on the place until the end of summer will be the workmen, a joyful N. P. and a colony of bees. Bees? Of course! Why overlook so pleasant and profitable a thing: as bees? That country is full of clover.

Business Chance

Incidental to the removal of Headquarters from Chicago to Wheaton, our present building will be for sale. If any of our members are thinking of going to the big city to go into business, there is the chance for them. With some remodeling the building at 826 Oakdale Avenue will make a profitable apartment or rooming house. That was kept in mind when we built the extension. After we move out, it can be bought at a very reasonable price, and on very easy terms. The buyer would need only a few thousand dollars for both remodeling and cash payment on the purchase, the balance running at six per cent interest.

The First Necessity

The announcement elsewhere of plans for extensive activities, and the detail of one part of the plan, appears on the editorial page because that is its appropriate place; but the work to be done is very intimately connected with the Headquarters building. Indeed, without our new Headquarters at Wheaton we would not dare undertake such enterprises. The big building, with one wing designed to give us adequate offices and the other to house the Headquarters staff, located in the quiet of the country, but with post office and express facilities only five minutes away by motor, gives us the necessary mechanism and environment for efficient and successful activities.

BUILDING FUND BULLETIN

PAGE THREE

PRINTING PLANT

The size of our undertaking at Wheaton may be better understood when it is remembered that the building of the structure to house the printing plant (at an estimated cost of \$20,000), is an incident that will not have attention until the close of the lecture season in the middle of May. It cannot be designed until some calculations have been made on the probable future development of the book publishing business, and the proposed magazine for the public. But that type of construction goes up rapidly.

PIONEERS

Occasionally some member says that there are a lot of calls being made for money these days! Right you are, brother, but if we give a little to all of them they will pull through to success. And, after all, what are we here for? We are a band of pioneers getting things started in the right direction. It isn't a hardship but a privilege for everybody who values peace of mind above worldly possessions.

APPLICATIONS

We are receiving applications from various members who desire to come to Wheaton Headquarters when there is an opportunity. If there is no immediate position open, the applicant is placed on our waiting list. Some have been given positions recently. Others will be placed in the near future. Applicants should always state experiences, of any kind whatever, (that bear upon qualifications) age, state of health, dependents, if any, and compensation, if any, that is required.

Building Fund Pledges

Continued From Last Month

C. Myrtle Reid	\$100
Clara Meinert	100
F. J. Englemann	100
Margaret Kelly	100
Naomi Jones	100
Mr. John R. Fincher	100
Lester Harris	94
Mr. and Mrs. M. B. Stoner	50
Mrs. Wm. Glen Abbott	50
Mary A. Botsford	50
Henriette Gillette	50
Mrs. Jennie Henderson	50
Mr. and Mrs. B. H. Kemp	50
Dorothy H. Soule	50
Elizabeth S. McLeish	50
G. Keeploeg	50
Miss Margaret Roffenberg	50
Frederick Kilian	50
Dr. B. F. McGreevy	50
Mrs. Jessie W. Wright	50
Jozef McCoy	50
Mr. and Mrs. W. Voorhies	30
Alice Leland	30
Miss G. M. Gilkison	30
H. E. Emmons	30
Walter F. Leland	30
Mr. F. W. Mettler	25
Louis H. Bean	25
Mrs. F. M. Beverly	25
M. L. Stansell	25
Kathryn Abbott	25
Miss Leonora K. DeHoff	25
Wm. A. Ramser	21
Sally Frances Wile	21
Miss Christine Eklund	21
Mrs. K. P. Eklund	21
Chas. F. Distilhurst	21
Geo. A. Whitmarsh	20
John Hibicher	20
Mrs. Minnie Peterson	20
Blanche Povelson	20
Lucy Crocker Miller	20
E. Gray Morgan	15
Mrs. Mary H. Parfitt (2nd pledge)	15
Marlise Clark	15
M. M. Denton	10
J. V. Faulkner	10
Springfield, Ill., Lodge	10
Ethel D. Grant	10
Mrs. Callie M. Bristow	10
L. J. Lascano	10
Miss Marie McGough	10
Miss Margaret M. Leighton	10
Mollie Fisher	10
Frederick M. Green	10
Jas. B. Howard	10
Henry C. Cooper	10
Miss Lina E. George	10
Mrs. Sylvene Hamilton	10
Mrs. Lillian L. Hendricks	10
William Connor	10
Mrs. Mary H. Parfitt	10
Mrs. Frank E. Kilbourne	10
Mr. and Mrs. Henry Talbot	10
Mrs. Margaret Seidenick	10
Leo Judd	10
Mrs. Emily T. Lostini	6
Mrs. E. C. Brown	5
R. E. Dickinson	5
Mrs. Theron Perkins	5
Mary W. McFarlane	5
Mr. E. C. Brown	5
Paul Scribner	5
Mr. Milo Perkins	5
Wm. C. Wattles	5
Nellie M. Baker	5
Mrs. Sophia Emerson	5
Mrs. Abbie A. Parker	5
Mrs. Alice A. Sweatt	5
Mrs. Mary Kastenbader	5
Ellen H. Howard	5

Mr. Albert B. Grossman	1
Mrs. Nora Buelow	1
Ruth Kreke	1

Not Previously Published

Miss Irma D. Whitham	\$45
Arthur Salter	45
Dr. Edw. C. Tingley	44
Edwin C. Reynolds	40
Arthur Zini	40
Mr. and Mrs. R. G. Manifold and Daughter	40
John O. Natterlund	31
Mrs. Beulah L. MacClatchie	30
Pond	30
Arthur D. Ostrander	30
Mr. and Mrs. Harry H. Wylie	30
C. A. Russell	30
Mrs. Lily K. Toenges	30
Jacob W. Young	26
James Middleton	26
Miss Ida M. Reum	25
Herman Plangman	25
S. W. Savage	25
Miss Emily M. Schott	25
Miss Josephine Senter	25
Mrs. Martha M. Stringer	25
Mrs. Elizabeth W. Shepard	25
Mrs. Alice B. Sprague	25
Dr. Chester Lee Ross	25
Mrs. Alma M. Stahl	25
Miss Eugenia MacG. Steward	25
Mr. H. M. C. Schoepf	25
Katherine Seidell	25
Miss Susan A. Senter	25
Carl Ramus	25
Miss Elizabeth E. Rook	25
Sheridan (Wyo.) Lodge	25
Mrs. Emma Shortledge	25
Fred W. Vance	25
Miss Mary Voorhies	25
O. C. Woerner	25
M. R. Zuvic	25
Beata Weyhgandt	25
Laura S. Tomhazen	25
Mrs. Edna R. Weimer	25
Alice Cole Young (Mrs.)	25
Miss Olive M. Wingrave	25
Miss Ruth Upham	25
Emma Vander Linden	25
Geo. H. Wright (Dr.)	25
Miss F. D. Lurman	25
Mrs. Anna W. S. Manz	25
Mrs. Emma Maxwell	25
Mrs. Annabelle L. Meyer	25
Lydia C. Miller	25
Mrs. Ella M. Pelton	25
Gertrude S. March	25
John Packer	25
Mrs. Rosa Lueke	25
Miss Emma Meservey	25
Mrs. Gertrude Norris	25
Mrs. Fannie F. Young	25
Mrs. H. K. Zimmerman	25
Dr. A. Zuber	25
Miss Jessie B. Waltz	24
Mrs. Flora P. Wilhelm	24
Miss Harriett E. McArthur	22
Mrs. Rowena A. Smith	21
Mr. D. L. Sherburne	21
Mrs. Bernardine Ludorice	21
Miss Fannie C. Apalding	21
Mrs. Harriet C. Stein	21
Mrs. Addie Tuttle	21
Mrs. Ida A. Yeldell	21
Laura S. Wood	21
Mrs. P. B. Wright	21
Miss Lucy H. Woods	21
Henry Marien	21
Miss Nettie S. Whitmore	21
Miss Netta E. Weeks	21
Mrs. Mable Moise	21
Mrs. Jane McAlinsh	21
Mrs. Ellanon P. Morris	21

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BUILDING FUND BULLETIN

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Mrs. E. B. and Lillian Zimmer- man	21	Anna A. Westlund	10	Geo E. Young	5
Mrs. Maud Ebert Ott	21	H. A. Wallace	10	Mrs. Rachel Young	5
Mrs. Kattie Wimmie	21	Joseph A. McCloud	10	Mrs. Jennie B. Thomas	5
Mrs. Pauline G. Loeb	21	Chas. M. Wilhelm	10	Mrs. Martha J. Riley	5
Mrs. Olive K. Manion	20	Chas. A. Williams	10	Robt. McVicker	4
Miss Freda G. Montelius	20	Paterson Lodge	10	Mrs. D. Wagner	4
Mrs. Martha Raynum	20	Mrs. Helen M. Outland	10	Dr. H. J. Woodhouse	4
Mrs. Oliver Moore	20	J. W. Lyerly	10	Mrs. Louise Line	4
Dr. Charlotte Strum	20	Kenneth MacDonald	10	Ralph Tibbetts	3
L. Siebke	20	Mrs. Kathryn Molstad	10	Sahm Pascural	3
Miss Ennie Matilla	20	John D. Natzell	10	Mrs. Georgia Brachner	2
Mary C. Smeltzley	17	Mrs. Charlotte Sample	7	Mrs. F. A. Parrott	2
Oakland Lodge	16	Miss Flora Raymond	7	Mrs. Henriette Peet	2
Andrew Wittel	15	Louis Banas	6	Wilfred Sigerson	2
Axel Wahlenberg	15	Anonymous	5	Service Lodge, Reno	2
Mrs. Ida E. Wood	15	Harvey Wilson	5	Miss Bessie Koplin	1
Miss Beatrice Wood	15	Miss Margaret Reed	5	Gertrude Quinn	1
Mrs. Mary H. Wright	15	H. H. S. Rowell	5	Mrs. Mary Warren	1
Mrs. Elsie Riley	11	Mrs. Constance Riches	5	Mrs. Eva Taylor	1
Sarah Woodward (Mrs.)	10	S. G. Reynolds	5	Miss Janet Wile	1
David A. Paul	10	Mary C. Smeltzly	5	Sara J. Phillip	1
Gertrude E. Rainsford	10	Mrs. Rose Stineberg	5	W. H. Quant	1
Miss May E. Reitz	10	Miss Selma Syverson	5	Dr. H. E. Russegue	1
Mrs. Doris S. Raynor	10	Miss Blanche Wilhelm	5	Dr. H. R. Watkins	1
Harold Surr	10	Mrs. Carrie E. Plumb	5	Mrs. Lucy E. Watkins	1
Chas. D. Talbott	10	Joshua L. Shikes	5	W. F. Pack	1
Cora King Swain	10	Mrs. Avaline McKimmie	5	Miss Sybella S. Muntz	1

What Lodges are Doing

Milwaukee

The young people's club—"Alcyone"—devotes one meeting during the month to a discussion of current events and one to social enjoyment.

Bremerton

The Lodge recently sponsored an interesting illustrated lecture by Dr. C. W. Littlefield, which was given in the Episcopal church to a good audience. Mrs. Betty Hampton also gave two lectures there recently which were very well received.

"Serving light refreshments after a lecture has its good points. There was a feeling of peace and joy as the people shifted about asking questions and relating experiences."

Everett

The Lodge is happy in its new quarters in Dorchester Building, on Hewitt Avenue. "A suite on the second floor gives us a large room for lectures and lodge meetings and a smaller one adapts itself beautifully to kitchen use. We are delighted to be up town and with the new location generally. The plan is to use the lodge room for most of our public lectures thereby saving the inconvenience and expense of securing halls for each occasion." The first public affair was a lecture by Mrs. Hampton and the Boy Scouts being next door neighbors, kindly helped in distributing the handbills announcing the lecture.

With larger quarters the plan is to advertise the inquirers class which Mr. Yerex of Seattle has been conducting so as to fill the new hall each Wednesday evening if possible.

Seattle

The Lodge of the Inner Light had its "Experience Social" in January at which each member presented to the Lodge building fund his earnings and a description of how he had obtained the money. Many reports were in verse and very amusing. The net proceeds were \$204.20 with more to come. "It was felt that during the next year, carrying out the same plan, several hundred more will readily be accumulated. And all these earnings are for the building fund which one day will give us a permanent home!"

Los Angeles

Los Angeles Lodge reports coming out of Prelaya, and opening up at new headquarters in the heart of Los Angeles. Moving just before Christmas, advantage was taken to celebrate in the proper way. Mr. L. W. Rogers opened up the public lecture campaign with five lectures—audiences ranging from two hundred to three hundred and fifty. Fritz Kunz is following with capacity houses. Judge C. F. Holland handles the Sunday evening meetings.

Dr. Besant dedicated the hall in January, being delighted with the bright, capacious quarters—about three hundred and fifty members were present.

The Lodge purchased a very dignified chair for the dedication meeting as a memento to last down through the ages. Dr. Besant approves the hall sufficiently to ask for its use when a large gathering is anticipated.

A large electric sign, seen from the principal downtown streets, entices the "mental flies."

The library room is quiet, and bright; an excellent kitchen gives promise of many teas and

occasional banquets; and the palm garden, onto which the hall looks out on one side, gives pleasure to all.

Some twenty new members have been added in the first two months, classes are organized and working, and library sales are advancing to a creditable stage.

When we really get to work we will send you *some* report.

The Lodge is putting out an attractive monthly blotter, on which, in addition to a calendar, is given the lecture program for the ensuing month and the new address.

Casper

From Mr. Harold Josendal, Secretary, comes the following:

"Casper Lodge holds a public lecture every Sunday evening at which all questions are answered. We have an active Lotus Group meeting every Sunday afternoon. Casper Lodge members have shown rapid improvement in public speaking because of our speaking class held every week.

"On the ninth of February we held our annual election of officers.

"We observed Adyar Day on the sixteenth of February both because our regular meeting night is Wednesday and because Dr. Roy Chapman Andrews, a well-known lecturer, was lecturing in Casper on the seventeenth."

Spokane

Since the beginning of the fiscal year, many events have transpired to make this an outstanding year to Spokane Theosophists.

In August, Mrs. Laura Hunt, noble woman and consecrated Theosophist, a resident of Spokane, but spending much of her time in Los Angeles, came to the city, and during an informal visit with some of the members, offered to make a gift of a permanent home to the Spokane Lodge. This came as a fulfilment of a long cherished dream of some of the local members, and no time was lost in an effort to locate a suitable building. Incorporation papers were taken in the name of the "Spokane Theosophical Organization." It was the wish of Mrs. Hunt, shared by local members, that the building be made ready for dedication by our great international President when she would visit Spokane on September 11. The necessary alterations were made, furnishings purchased, and when Dr. Besant arrived the building was ready, and she was greeted not only by local members, but also by members from Oregon, Idaho and Montana.

Very forceful and impressive was the invocation offered by Dr. Besant at the close of the dedicatory service, and the Home was further blessed by an E.S. meeting which followed. The hearts of Spokane members go out in gratitude to Mrs. Hunt for her splendid gift, and to Dr. Besant for having so graciously consented to dedicate it to the work of Theosophy.

The "Home" has an adequate and artistically

furnished assembly hall, an E. S. room, and kitchenette on the first floor, with guest and additional rooms above. A further note of beauty is supplied by the lawn and shade trees.

The annual Christmas bazaar netted sixty dollars, being held December 7.

Membership in the organization has increased more than twenty per cent during the year.

Fresno

The Lodge has a membership of about sixteen and owns its rooms. It has closed meetings on the first Tuesdays of each month (but will soon begin having them weekly); a study class (open to the public) every Tuesday evening at eight o'clock; devotional reading (open) every Sunday morning, at ten o'clock and the reading room and library are open daily (except Sunday) from two to five p.m.

Since the middle of December they have had a number of lecturers — The Rev. Charles Hampton, Dr. Nina Pickett, Fritz Kunz and The Rev. Thomas Clayton of the Unitarian Church of Fresno being among those who were very heartily received.

On February 17, a social evening was enjoyed at the home of one of the members, and a silver offering of twenty-two dollars and fifty cents for the Adyar Fund was received.

Cleveland

Mr. J. A. Faulk, President of Cleveland Lodge was asked to present Theosophy before the Cleveland Public Forum on February 19. After the talk, fifteen minutes were allowed for questions. Then an hour was devoted to individual opinions on the subject, each speaker being allowed five minutes. The views showed open minds and closed ones, but all were courteously expressed and were in no way personal.

The Cleveland Public Forum is a continuation of the forum started by Rev. David R. Williams, at one time pastor of the North Congregational Church in Cleveland, and now a Unitarian minister with a church in Chicago.

On February 11 and 12 we had the pleasure of a visit from Mr. E. L. Gardner, who gave two lectures at Cleveland Lodge Hall. The press notices were splendid and people were turned away from his lecture on "The Coming of the Fairies." The hall was crowded for his lecture on "The Psychic Mechanism of Man." The subject was presented in a clear and forceful way, the speaker giving the audience credit for having somewhat of a background, thereby avoiding details which are boring and annoying.

The three Cleveland Lodges met together on Adyar Day. After an interesting meeting in which each Lodge took part, Cleveland Lodge served refreshments, and cut a birthday cake with five candles. They have been in their lodge home five years.

Montclair

The Montclair Lodge has moved to its new quarters at 86 Church street, in the new apartment house opposite the school Administration Building, a central and convenient location. In apartment number one, three of the rooms have been thrown together and tastefully decorated by Ralph Wolff of Verona, a member of the Lodge, according to the plans of a committee on decorations. Mrs. Ella Wadleigh with the help of a group of the ladies has made the curtains and draperies. The President, Mrs. Harriet Hubbard, is arranging for the furnishing of the new rooms, and Windsor and Solid Komfort chairs will be an attractive feature.

The new home will accommodate one hundred persons, and all meetings will be held in the lodge rooms, except when a lecturer of international reputation has been secured, at which time a larger auditorium will be used as has been the

custom heretofore. There will be a reading room open to the public where a library of theosophical and occult books can be used by those interested.

The activities of the Lodge are at present planned as follows: Every Sunday evening a free public meeting, at which questions may be asked of the lecturer; Tuesday evenings, for members only, an advanced class in Theosophy conducted by Miss Bertha Carol Carrington, who has been an earnest student of Theosophy for twenty years; Friday evenings a class in elementary Theosophy, conducted by Walter E. Babcock. The elementary class is an informal meeting, to which members and non-members are invited, and at which those attending may ask and discuss questions and answers.

The first series of four Sunday evening lectures will be given by Alwyn J. Baker, M.A., and will start Sunday evening, February 20.

Canadian Federation News

The Council of the Canadian Theosophical Federation has authorized the formation of a central book concern under the name: Canadian Theosophical Book Center; with headquarters at 878-Hornby St., Vancouver, B. C. Mr. Chas. J. Potter has been appointed manager. The Book Center will carry on a wholesale business for the benefit of T. S. Lodges in Canada, and will also make retail sales to isolated members. Profits arising from the handling of books will be used entirely for assisting theosophical propaganda work in Canada.

Hermes Lodge, Vancouver, B. C., organized April 9, 1924, by fifty-seven members who withdrew from the Canadian Section in order to affiliate directly with Adyar, now has one hundred and eighteen members in good standing. Its regular activities include a public lecture Sunday evening, a public study class Monday evening, theosophical Forum Wednesday afternoon when tea is served, free lending library and book depot, Order of The Round Table Friday evening, T. S. Member's meeting Thursday evenings, and a Saturday evening Social Club.

The Ladies' Auxiliary gives a whist drive and dance on the last Saturday of each month, and is organizing a rummage sale to assist in providing the Lodge wherewithal. The children and young folks of the Round Table are preparing a play to be given April 9.

Mr. L. W. Rogers spent a week in Vancouver during February and delivered a series of splendid lectures which assisted materially in putting Theosophy on a higher plane in this city, while serving as inspiration and guidance for the members. At the close of the series, Mr. Rogers personally formed the new public study class with about thirty-five students signing up for the course of study. Mr. James Taylor is in charge of this class. In his talk to members Mr. Rogers emphasized the importance of attendance at Lodge meetings, and of increasing the practical

application of brotherly cooperation among Theosophists.

On January 16, a Lodge of The World Federation of Young Theosophists was formed. This is the first group to be formed in Canada; it now has a membership of eighteen. They are meeting regularly once a week to study Bishop Leadbeater's *Textbook of Theosophy* and an outline of lessons similar to the T. S. correspondence course put forth by the American T. S. The Young Theosophists have undertaken to raise one hundred dollars toward the liquidation of the *Hermes Lodge* debt, and have already raised nearly sixty dollars by means of a very successful and enjoyable fancy dress dance. They are now planning a "Hard Times" dance and are looking forward to the formation of a summer camp for T. S. members and their friends. With such a background of youthful support, Theosophy will surely progress steadily in Vancouver.

Hermes Lodge is also supplying regularly lecturers for public lectures and study groups at Chilliwack, Abbotsford and New Westminster,—where it is expected that new T. S. Lodges will ultimately develop under the steady and inspiring influence of members who live in those cities.

Vancouver is looking forward enthusiastically to lectures by Fritz Kunz, March 23 and 24, and to the visit and "Fairy" lectures of Mr. Gardner, March 31 and April 1.

NORTH VANCOUVER LODGE

84 Lonsdale, North Vancouver, B. C.

Lodge Activities—February, 1927.

The public lectures continue to be well attended and the interest of the audience is evident in the questions asked. This month Mr. Irwin of our Lodge spoke on "Theosophy and Fraternalism." He traced briefly the historical progress of modern Masonry and of the Theosophical Society,

and showed that the highest ideals of most of the fraternal organizations were closely akin to the teachings of Theosophy. In other words, that if the members of fraternal organizations would but live in accordance with their own ideals of brotherhood, the world would be a better and happier place.

The second lecture was by Mr. Taylor of Hermes Lodge who spoke on "Theosophy and Spiritualism." Mr. Taylor gave a most interesting account of the history of Spiritualism and of the work done by the Psychological Research Society, giving instances and explanations of various phenomena and of the work done by famous mediums. He stressed the dangers of mediumship, and even of attendance at spiritual séances, but gave full credit for the wonderful work done by Spiritualism in helping to break down materialism.

The Wednesday class is continuing its studies with unabated enthusiasm.

Our members' meetings are mainly occupied in the study of "Masters and the Path" and also of "The Outer Court," but this month we had also the privilege of hearing Mr. Kenneth McKenzie, of Hermes Lodge, speak on "Invisible Helpers and Service." The speaker dealt chiefly with the wonderful work being done on the astral plane by those who have passed out of the physical body, but have willingly remained for a time, functioning in their astral body for the benefit of humanity. He emphasized the fact that many living men and women, who by practice and study had become able to function self-consciously in their astral body, were also helping in this great work, and left us with the inspiring thought that here was another and more immediate medium of greatly increased service which we might reach if only we would.

CALGARY ROUND TABLE

On February 17 at the home of Mr. and Mrs. James Rogers, was celebrated the birthday of Bishop Leadbeater, Senior Knight, and the formation of the first Round Table in Calgary. Members, parents, and a few invited guests participated.

A splendid program, consisting of musical selections, readings, recitations, dancing and dialogues was given by the members of the Table. Knight Leo, Mr. James Rogers, acted as chairman.

After the program, refreshments were served, the feature of which was a special birthday cake in honor of the Senior Knight. This was cut and served to all present. The Leading Knight, after a few words in explanation of the celebration, requested all to stand while the toast to Bishop Leadbeater was proposed by the Secretary of the Table. Those present then partook of the cake in silence while thoughts of love were sent to the Senior Knight. The toast was responded to by Knight Rosalind, Miss Rose Adshead, and Mr. John Richards, Secretary of Krishna Lodge,—both of whom paid glowing tribute to the great soul whom we thus honored.

Hazel Crowe,
Lodge Correspondent.

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L. W. Rogers' Itinerary

Toledo — Harmony Hall, 219 Michigan St., at 10:45 a. m. April 3, 10, 17, 24, May 1, 8

Detroit — Ballroom, Hotel Statler, 8:00 p. m. (Sundays) April 3, 10, 17, 24, May 1, 8

Cleveland — Lodge Hall, 1936 East 79th St. at 8:15 p. m. (Mondays) April 4, 11, 18, 25, May 2, 9

Pittsburgh — Carnegie Hall, 8:15 p. m. (Tuesdays) April 5, 12, 19, 26, May 3, 10

Columbus — Public Library Auditorium, State St. and Grant Ave., at 8:15 p. m. (Wednesdays) April 6, 13, 20, 27, May 4, 11

Mr. Edward L. Gardner's Lecture Route

Seattle, April 3, 4; Butte, April 6, 7; Minneapolis, April 10, 11; St. Paul, April 12, 13; Omaha, April 15, 17; Kansas City, April 18; St. Louis, April 19, 20; Milwaukee, April 21; Chicago, April, 22, 24; Buffalo, April 25, 26; Toronto, April 28; Rochester, April 29; Boston, May 1, 2.

A Besant Letter

A letter received here from Dr. Besant is written on emblem stationery. Are *you* also using stationery that carries the theosophical suggestion? Why overlook even small opportunities to set other people thinking about Theosophy? The simple and unobtrusive little emblem with the word "Theosophy" beneath it is an ornament as well as a suggestion. We have emblem stationery in two sizes and are eager to receive your order.

Undivided loyalty to a worthy ideal is richer in its rewards than any selfish pursuit.

Luther Burbank

Election Announcement

Following is the report of the tellers appointed to canvass the vote for the nomination and election of the National President and National Vice President, and the election of the Board of Directors, of the American Theosophical Society, which closed at ten p. m., March 10, 1927. The tellers met the following evening and found the result to be as given below:

For President

L. W. Rogers1254 votes
Others 42 votes

For Vice President

C. F. Holland1212 votes
Others 23 votes

For Board of Directors

Dr. Edward C. Boxell1225 votes
Mrs. H. Kay Campbell1222 votes
Mr. M. B. Hudson1215 votes

There were 358 irregular ballots, not included in the above count.

The total vote cast was 1,296. The registered membership at the last Annual Convention was 7,511. The total vote cast therefore represents 17.2% of that number.

The above named officers and directors having received more than 60% of the entire vote cast, as required by the By-Laws, are hereby declared elected to their respective offices.

Jessie Thompson Bate,

W. H. Leupen,

Fred'k J. Dickson,

Tellers.

March 11, 1927.

Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. —The Bhagavad-Gita.

Mrs. Isabella Auten, Genesee Lodge.
Mrs. Mary Brierly, Detroit Lodge.
Mrs. Lenelle Eggleston, New York Lodge.
Mrs. Helen R. E. Giles, Herakles Lodge.
Mrs. Yvonna Le Lay, Annie Besant, Boston.
Mr. George F. Porter, National Member.

Tree Fund

(For purchasing and planting trees to beautify the new Headquarters grounds at Wheaton, Ill.)

I think that I shall never see

A poem lovely as a tree

A tree that looks at God all day

And lifts her leafy arms to pray.

—Joyce Kilmer

Cleveland Lodge\$10.00

ALMOST 100 PER CENT

Our members made a fine record during February on the exchange matter. The bank charge was \$19.25 and the receipts were \$15.55—leaving a deficit of only \$3.70.

Public Library Fund

Previously acknowledged	\$829.10
A Friend	150.00
Albert Rusich	5.00
Total	\$984.10

Convention Hotel Rates

Room with bath, for one person, \$3.50, \$4.00, and \$5.00 per day, and upward.

Room with bath, for two persons, \$5.00, \$6.00, and \$7.50 per day, and upward.

Those who desire rooms without baths at \$2.50 per day, will be given accommodation at the Hotel La Salle which is located at South La Salle street and West Madison.

Publicity Fund, February, 1927

Previously acknowledged	\$217.34
Mrs. J. T. Crawford	1.48
Oklahoma City Lodge	4.00
B. L. Erickson25
Chicago Lodge	5.50
Oakland Lodge	2.15
Murray S. Miller	1.00
Miss Grace Weller	2.00
Atlanta Lodge	2.50
Alhambra Lodge	10.00
Glendive Lodge	2.50
Mr. F. Y. Takahashi	1.00
Miscellaneous	3.67
Akanda Lodge	3.50
Chicago Lodge	6.50
Pacific Lodge	3.00
Anonymous	1.00
Pasadena Lodge	1.00
E. F. Kempter	3.00
Henry D. Olsen	5.00
I. W. Leatherman	1.00
Tacoma Lodge	2.00
Mrs. Texonia Sanford	1.00
Total	\$280.39

The Round Table in America

Our work in America seems to be developing largely outside of the T. S. We have a splendid Table in a school for crippled children in Columbus, Ohio; several Tables in orphanages; one in a home for the friendless; also Tables in several churches and public schools. The National Humane Society has become interested in our Order and has adapted parts of our ceremonies to fit their organization. Just last week we organized a negro Table in the South. Two of the knights in this Table are workers in the Boy Scout movement and one is a negro minister. Some of our Tables are organized in Bands of Mercy in co-operation with the Humane Society of America. One of our leaders is developing a plan to build farm camp schools for boys who have been in trouble through the Juvenile courts.

We often ask for an opportunity to contact the "outside public." Through the Order of the Round Table this can be very effectively done. How many Lodges in the United States will organize such groups as a definite part of their activities for 1927?

For further information regarding Lotus Groups, Golden Chain Groups, and Round Tables, address: Mrs. VMA STONE, 2572 Glen Green, Hollywood, California, Chief Knight for U. S. A.



The Three World Movements. Lectures of the T. S. Jubilee Convention, 1926. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.00, through The Theosophical Press.

For a concise statement of facts and clear expositions of theosophical bases, this is the best little book that I have contacted.

The Three Movements, Religion, Education and the Mysteries are presented by our leaders, the basic truth of the world religion being formulated by Dr. Besant and Mr. Jinarajadasa.

There are cited the conditions of the world, which have led to the need, as our most evolved people see it; for a world religion—economic conditions are forcing us out of our own boundaries, into the arms of other nations, whose systems of economics, education and culture differ radically from our own, and it is the striving for an adjustment of these differences that has brought about the League of Nations. We can no longer be just national, we must cooperate and that is true of culture, education, politics, and economics.

The civilized world has become so materialized that it would appear that man lives absolutely for his body and what he chooses to call "his world," but the need of the soul will not always be denied, and because of it, and the mad conditions into which the nations have drifted, there is coming into being that which will change this national outlook, and that is a world religion, which is already stressing Brotherhood and is opening the eyes of the thoughtful to the need of new forms of education. If the hopes of Krishnaji are to be realized, this will blossom into a world university, and Bishop Arundale tells in this book how the university may be brought down to the physical plane, (it appears to be already well-built on the mental) by keeping the essential principles in mind: work for humanity—helping our brothers on the evolutionary path; giving the world a push in the right direction, which is Godward.

The two great Occultists, Bishop Charles W. Leadbeater and James I. Wedgwood, write on *The Revival of the Ancient Mysteries*. This will be done through the church and the great body of Masons who hold in their hands the secrets of the ages,—the knowledge of nature in its manifold path, the laws of ethics, brotherhood and cooperation. In the present world need, these will all be again coordinated in religion and education.

Dr. Besant brings the book to a close in a résumé of the T. S. from its inception, to the present time, touching on its difficulties in the early years. When H. P. B. was so terribly assailed and through the changes which have

taken place successively in the past fifty years to the great promise of the future, which is becoming evident in the world today.

V. B. H. D.

Martha and Mary, by J. Anker Larsen. Translated from Danish by Arthur G. Chater; published by Alfred A. Knopf, New York and London. Price, Cloth, \$2.50, through The Theosophical Press.

For years Scandinavian literature has smacked strongly of such realism as is best typified by the word pictures of Knut Hamsen—his *Growth of The Soil* being the widest-known.

Now comes J. Anker Larsen, he of *The Philosopher's Stone*, with another book, *Martha and Mary*, proving a second time, as the Chicago Evening Post critic so patly stated, that Scandinavia can produce a *Growth of The Soul* as well.

Martha and Mary is especially interesting to a theosophical student, for it is so patently a study of Ego-Glimpses. It reminds one of what Dr. Weller van Hook has so often said about adult attitude and study of children, in noticing their talk and thought-reflection in that talk. "Nine times it may be just the prattling of the physical elemental; but the tenth time is may be The Ego who speaks."

One of the heroines, Mary, holds a student of occultism continually breathless. She is, ever and again, just on the verge of fullest realization that reality lies elsewhere than the physical plane. As the "shades of the prison-house" close about Mary, she gropes and fumbles. She is never focused on the material plane. It is always elsewhere that her seeking takes place, and her adventuring.

To one familiar with Biblical characterization, the thought comes, before reading the book, that it will reiterate the old reproach to the personality too busy with the cares of the material world—Martha. This is not true of Larsen's study, however. In Martha he makes a study of an Ego of an entirely different ray-character. Martha seeks happiness and truth constantly; but in much different a way. She is more focused in the physical plane than her sister. She functions more capably in her physical body. Also, her astral processes are much more elemental and more poised; and for that very reason she reaches happiness more quickly, more easily, and with less struggle. Martha "accepts life"; and because of that acceptance she makes living with her much easier and happier for those around her, than did her "other-worldly" sister Mary.

The book is an exquisite study of Ego-Glimpses, indeed. The occult student repeatedly fancies

what a splendid title that would make for it, were it not that the reading public uses "ego" as a designation for one small phase of the instinct-emotional or astral phase of consciousness in the lower quaternary, instead of as a designation for the divine I consciousness standing behind all the lower vehicles.

The Golden Rule Cook Book, by M. R. L. Freshel. Published by Dodd Mead and Company. Price, Cloth, \$2.00, through The Theosophical Press.

This book was first published in 1907 but in this, the fourth edition, it has been revised and amplified to fit the needs of post-war prices of dairy products. It has been written definitely for those who know and realize the wrong of selfishly taking life for purely material gratification.

The Preface and Introduction are strongly denunciatory of meat eating from the standpoint of destroying life and gives full and ample reason for considering the "herbs of the field" as sufficient for the needs and gustatory pleasures of the human being. The recipes are enticing and what will be dear to the cook's heart, quite varied. No need for monotony of diet as the whole range of good things to eat, has been considered. The book ends with a number of well-balanced menus which will be found diatetically correct.

V. B. H. D.

Above the Rainbow and A Tibetan Banner, by James H. Cousins. Published by Ganesh and Co., Adyar, Madras, India. Above the Rainbow, price, Paper, \$0.25; A Tibetan Banner, price, Paper, \$0.15, through The Theosophical Press.

These two booklets, one in soft green paper cover, the other in crimson, and both little more than pocket size, have come to our Press lately. Reviewing them, one with an ear for poetry soon finds himself "standing on a Himalayan height" with a vision of a rainbow indeed, but one formed by a beautiful combination of words into pleasing metaphors and artistic interpretations. In the first mentioned, Mr. Cousins pays graceful tribute to the countries through which he has traveled and his greeting to Ireland shows his loyalty to the land of his birth. *The Ode for Bedtime at Sea in Storm* is perhaps the strongest and certainly the most unique in the collection. To quote: "Sunshine and shade their mutual purpose find. Our living is with dying intertwined: Yea, have I not, with each outgoing breath, Rehearsed the ultimate trick of death that is but sleep made permanent? . . . Under tonight's or under no night's skies in faith I close mine eyes."

Thrilled as her readers were by the marvelous poems of the girl-poet, Nathalia Crane, and her prose work, *The Sunken Garden*, we can understand why *A Tibetan Banner* was sent to her and Mr. Cousins' poetic interpretation of it. A picture of the banner forms the frontispiece of

the little book and a description follows in rhythmic verse through seven or more pages. Appended are several illuminative notes which add considerably to the interest. The theme is naturally Buddhistic and therefore beautiful. Either of these booklets will make an attractive gift.

L. K.

The History of Spiritualism, by Arthur Conan Doyle, M.D., L.L.D. Published by Geo. H. Doran Company, New York. Price, Cloth, two volumes, \$7.50, through The Theosophical Press.

This History is a monumental work, very complete, detailed and written by a real friend of the well-known movement called Spiritualism. As Doctor Doyle remarks in his preface: "It is indeed curious that this movement, which many of us regard as the most important in the history of the world since the Christ episode, has never had a historian from those who were within it."

The Doctor begins with the Story of Swedenborg, Edward Irving, The Shakers, Andrew Jackson Davis, The Hydesville Episode, The Fox Sisters, D. D. Home, Davenport Brothers, The Researches of Sir William Crookes, The Eddy Brothers and Henry Slade, and others. The story of each moves with brevity yet all the essential details are given. Andrew Jackson Davis' books are extant and very readable. It is indeed interesting to note in 1927 what Davis wrote in 1856 in his *The Penetration* a spiritualistic book, a prophecy of the automobile as follows: "Look out for carriages and traveling saloons on country roads—without horses, without steam, without any visible motive power—moving with great speed and far more safety than at present. Carriages will be moved by a strange and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels."

The career of the Fox Sisters should be read by many theosophists and all spiritualists. Dr. Doyle says, "It is a remarkable, and to spiritualists a painful story, but it bears its own lesson and should be fully recorded."

The chapter on "First Developments in America" gives many details now very hard to gather, down to and including President Lincoln's experiences as recorded in history.

The history of D. D. Home and the Davenport Brothers is very interesting and complete but not until chapter XI entitled "The Researches of Sir William Crookes" does the author really provide a new story for American readers, that of Sir William's meeting with the materialized spirit who called herself "Katie King," and his experiment with her, in all of which she did everything possible to aid him. She permitted Sir William to light electric lights, to weigh her, to take her pulse, and test her lungs. "Crookes took forty-four photographs of Katie King by the aid of electric light."

Sir William also took photographs of Katie King, the Spirit, Miss Cook, the medium, and

himself in a group. His scientific tests are given mostly in his own words and we thank Sir Arthur for the detail and quotations given from Sir William Crookes' published works. The reader can form his own conclusions.

All theosophists will be interested in the chapter on "The Eddy Brothers, Horatio and William, who were primitive folk, farming a small holding at the hamlet of Chittenden, near Rutland, Vermont." The place and conditions under which our H. P. B. met Colonel Olcott has never been so fully described, and all loose threads of previous history of this meeting place are gathered up and joined so the reader can visualize the small, rough farm, the Eddy Brothers, "sensitive, distant, curt, hard-working rough farmers."

Sir Arthur says "A New York paper, *The Daily Graphic*, sent Colonel Olcott as investigator. Olcott was not at that time identified with any psychic movement—indeed, his mind was prejudiced against it, and he approached his task rather in the spirit of an 'exposer.' No one can read the very full and intimate details of his own life which are contained in his *Old Dairy Leaves* without feeling a respect for the man—loyal to a fault, unselfish, and with that rare moral courage which will follow truth and accept results even when they oppose one's expectations and desires." Colonel Olcott spent ten weeks with the Eddy brothers and wrote fifteen remarkable articles for his paper the *New York Daily Graphic* in 1874 much of this chapter is taken from Colonel Olcott's history of his Eddy experiences among which he lists, "rappings, movement of objects, painting in oils, and water-colors under influence, prophecy, speaking in strange tongues, healing, discernment of spirit, levitation, writing of messages, psychometry, clairvoyance, and the production of materialized forms. Colonel Olcott related in his newspaper articles, and afterwards in his remarkable book,

People from the Other World that he saw in the course of ten weeks no fewer than four hundred apparitions appear out of this cabinet, of all sorts, sizes, sexes and races."

The first volume then closes with Henry Slade and Dr. Monck, Dr. Alfred Russell Wallace and his conclusions, with a final chapter on "various investigations of spiritualism" which complete the early history.

Volume two gives later developments, with the history of Eusopia Palladino, Eglinton, Stainton Moses, The Society for Psychical Research, Ectoplasm, Spirit Photography, Moulds, Spiritualism and the War, Religious Aspect of Spiritualism, with a documented appendix and index.

The chapter on Ectoplasm, the materializing substance, will be very interesting to students and those who have a knowledge of finer forces and finer matter. He also touches upon the work in Spiritualism of Dr. Gustave Geley of Paris and the plaster casts of Ectoplasmic hands that he obtained.

The History of Spiritualism needed to be written and it has been done by a master hand. No more complete work is probably extant and with its copious extracts from the writings of the great investigators of spiritualism and their conclusions, this history will leave on record a running account of a movement which numbers its followers by thousands—and they are not all deluded people—*The Scientific American* Investigating Committee, notwithstanding. Did it record only the investigations of Sir William Crookes and Dr. Geley it would be a worthy history but Dr. Doyle has made it a complete history from early nineteenth century events to today.

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